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for fixing an idea in the young mind. In the preface he lays out the five philosophies thus: "the Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian spirit of love, broadest and deepest of them all."

Very clearly and happily does President Hyde trace the general concepts, precepts, and practical workings-out of the philosophies that he considers; their merits and defects, their strength and weakness, the part they play in the development of individual character and in the general history of human life and thought. It has been well said that men are born either Aristotelians or Platonists; and in one sense, psychologically, the various philosophies embody quite as much of individual temperament as of determined, self-consistent thought: so that the followers of Zeno are quite as much "born" to that following as are the devotees of exact science "born" followers of Aristotle.

President Hyde set himself no mean task in thus bringing together the chief features of these five great philosophies, noting their distinctions and differences, their relativity of opposites, and showing their effectual rounding out, or completion, in that "love which is the fulfilling of the law." Very happily, too, does he vary and illustrate his subject by examples drawn from literature and life; examples tolerably familiar to many and yet not often considered from these points of view. The whole subject is at all times kept well in hand, and the essential thought is presented and re-presented under various images and by various analogies. "All original thought is done in images," says Moleschott, and President Hyde is quite effective in his images; as when he says of John Stuart Mill, for instance: "His 'utilitarianism' is a fort mounted with the most approved idealistic guns, yet with the Epicurean flag floating bravely over the whole." In the main a clear thinker and an acute yet pleasant critic, one who neither eludes the choice of tints nor confounds values, one cannot always agree with Professor Hyde's labeling. The wonderful passage, for example, taken from Maeterlinck's *Wisdom and Destiny* is far nearer to the Christian doctrine, "The Kingdom of Heaven is within you," than to any Stoic law whatever. The book is instructive and is designed not so much for real thinkers and students as to meet the general popular interest in historic philosophy.

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SPIRITISM AND PSYCHOLOGY. By THEODORE FLOURNOY. Translated by Hereward Carrington. New York: Harper & Brothers, 1911.

Both to scientists and to generally intelligent readers alike, this book is distinctly worth while, since it presents much scattered information in a convenient and condensed form. Professor Flournoy's able and candid thinking is here clearly and very interestingly set forth and is, furthermore, occasionally strengthened or qualified by the translator's excellent notes.

Psychology is doubtless still in its infancy, but is engaging more and more the attention of scientific men, for interest grows by what it feeds on, and the very difficulties of the subject are part of its fascination.

To many it may seem at first sight a mismating thus to harness spiritism and psychology, but even a superficial acquaintance with either line of thought and experiment will fully justify the distinguished author in so doing. For what astrology was to astronomy, what alchemy was to chemistry, may ultimately prove to be the office of spiritism to psychology, that of a willing and serviceable handmaid. The discovery of radium and of the radio-active substances has largely revolutionized the study of chemistry; and the patient investigation of the abnormal or subnormal phenomena of mediumship, clairvoyance, telepathy, with all the newer terms—may well throw light upon psychology. For one psychologist, Dr. Imoda, in a recent work, concludes that "the radiations of radium, the cathodic radiations of the Crookes tube, and mediumistic radiations are fundamentally the same." This is, at all events, a workable hypothesis and opens up possibilities of investigation along new and deeply interesting lines. And as, in the fine words of Professor Flournoy, "each one of us has his rôle to play in the construction of the edifice of human knowledge," it becomes the intelligent layman's duty as well as pleasure to keep pace with scientific thought and to cultivate in himself a truly scientific openness of mind. For such is human nature that, notwithstanding the tremendous scientific advances of the past fifty or one hundred years, much of science, so called, is just as dogmatic, just as fanatical in its insistence as was the theology of days gone by. So whether one is a determined spiritist or a professed psychologist, or, like Karshish, just "a picker-up of learning's crumbs," it is well to come in contact with a mind like Professor Flournoy's—fair, impartial, willing to listen and to see. Mediumship, with all that it connotes, has been so discredited, is so bound up with the thought and suspicion of trickery and fraud that very many intelligent people will not hear of it. Consequently, it is pleasant to know that a number of scientific men are persuaded of the reality of mediumistic phenomena, however much they may as yet differ as to the cause or causes. For mediumship, with all that it implies, is not only a study for the psychologist, but for the pathologist as well. Many of the features of mediumship would seem to denote, not the supernormal, but the subnormal; not fuller life, but lesser; not power to penetrate into the possible "beyond," but insufficient power rightly to grasp this present life and weld it into an approximately harmonious and normal whole.

Mr. Carrington takes heed, too, in his preface, to utter a strong and timely warning against mere curious dabbling with clairvoyance or spiritism. The trained investigator, mentally equipped, approaching the subject in a detached and proper frame of mind, is one thing; the over-curious and idle seeker or the superstitious is quite another. Consciousness and will or conscious will is a standing mystery, itself as inexplicable as undeniable, but the one thing by which all else is co-ordinated and explained. The particularly baleful effect of an ignorant or insufficiently instructed practice of spiritism is its sinister reaction upon consciousness and will. This latter especially is constantly and increasingly weakened until at last it may become numb and well-nigh lifeless, as if to be ruled or influenced by the supposedly dead or discarnate spirits is to approximate to death and is to forfeit just that power of life which should be and is most vital. Those who by clairvoyance trifle with mind and im-

agination run hideous risks. There is such a thing as finding the citadel in possession of the worst of foes. Mr. Carrington speaks of having "seen several examples of such detrimental influence—cases of delusion, insanity, and all the horrors of obsession." And he evidently speaks with authority and as one who knows.

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TOLSTOI. By ROMAIN ROLLAND. Translated by Bernard. New York: E. P. Dutton & Co., 1911.

From this short and sympathetic study of Tolstoi we derive more real knowledge of the great prophet, thinker, martyr of last century than in all Aylmer Maude's two heavy biographical volumes with their misconceptions and disconcerting comment, their dense lack of real understanding, and their vain attempt to whitewash every one except Tolstoi himself. The present volume, admittedly slight, by the author of *Jean Christophe*, is only biographical in so far as biography is necessary to throw light upon the spiritual development of the great master. It is chronologically arranged and is an able psychological elucidation of the development of Tolstoi's thought.

In the preface the author speaks of the very direct appeal of the Russian novel to the young France of the last decades of the nineteenth century. The admiration of the Gallic thinkers and writers of that time was no pallid sentiment for the great craftsmen, the great observers of life, but the Russian novel made appeal to them by its ardent love of life, its quality of youth and vitality. The life in the work of this expanding race was so keen, so vivid that it seemed futile to stand off and approve. "It was ours," says the author. "We lived it; it was our own. Ours by its ardent love of life, by its quality of youth; ours by its irony, its disillusion, its pitiless discernment, and its haunting sense of mortality. Ours by its dreams of brotherly love, of peace among men; ours by its terrible accusation of the lies of civilization; ours by its realism; by its mysticism ours; by its savor of nature, its sense of invisible forces, its vertigo in the face of the infinite."

What Werther was to the *Sturm und Drang* period in Germany, Tolstoi's awakening works were to the new humanitarians of a later date, and it was unquestionably a much healthier and nobler awakening to the needs of humanity than Goethe's overflow of egotistical sensibility. It is impossible to agree with M. Rolland in some of his descriptions of Tolstoi's youth. Tolstoi himself was of a supersensitive conscience and much inclined to be very serious over his faults. In his endeavor to carry out the author's own idea of his original wickedness, M. Rolland traces evil characteristics to the early portraits. "He was," he says, in speaking of the portrait of 1848, "of Simian ugliness; the face was long, heavy, brutish; the hair was cropped close, growing low upon the forehead; the eyes were small, with a hard, forbidding glance, deeply sunken into shadowy orbits; the nose was large, the lips were thick and protruding, and the ears were enormous."

As a matter of fact, that portrait of 1848 is of a very promising-looking youth. It is not, of course, a pretty face; not even a regularly handsome face; but that sort of face on a man is already a chronological